

LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JAN.-FEB. 1998



America is a nation criss-crossed with fences—picket, chainlink, barbwire, and wood. Fences keep our livestock in and varmints out; they keep us secure and hold undesirables at bay. Yet the most pernicious fences are those invisible lines, their footings sunk deep into our nation's soul, that divide us by skin color, splitting cities, towns, and villages from shore to shining shore.

See article, page 4



Why a Radio Program?

By Dr. Richard D. Land, President, Ethics & Religious Liberty Commission of the Southern Baptist Convention

The Ethics & Religious Liberty Commission (ERLC) is launching a 30-minute, live, interactive call-in radio program across the nation on Monday, February 16, 1998.

The program, entitled, "For Faith & Family," will air live from 11:30 a.m.-12:00 noon Central Standard Time Monday through Friday each week and will be available either live or through tape delay on as many as 119 stations in 29 states. The program will also be available live on the Internet at LightSource on AudioNet at www.AudioNet.com/LightSource anywhere in North America and throughout most of the world. (Information about specific times and stations in your area is printed in this issue, p.3, right.)

Why add another radio talk show to the nation's airwaves? The answer lies in the kind of talk show that "For Faith & Family" will be. For several years now the ERLC's trustees and staff have been impressed that God was leading the ERLC toward a national radio ministry in order to spread the message of Christians being the salt and the light Christ commanded them to be.

In fact, in recent years people kept asking us, "When are you going to be on radio?" "Why can't we have a program that deals with the cutting-edge moral and spiritual issues we face as a nation?"

"For Faith & Family" is both the ERLC's response to the deeply felt providential leadership of the Holy Spirit and our answer to the throngs of people who have expressed their desire for a live, interactive radio program where they can ask about the issues in today's headlines, not last week's or last month's news.

"For Faith & Family's" mission is to proclaim the changeless truths of the Bible and to apply them to the ever-changing issues of the world. Each day my guests and I will each seek to lift up the divine truth of Scripture and to explain God's changeless standards in everyday language to the listening audience.

We believe upholding and preaching God's standard of truth and right and wrong is an essential and necessary part of the evangelist's task. "For Faith & Family" will seek to proclaim "the faith" of the Gospel of Jesus as revealed in Holy Scripture and to apply its timeless truths to the issues impacting you and your family on a daily basis.

Each day "For Faith & Family" will lead with an issue from the day's news and then will seek to apply the truths of Scripture to that issue to help us to think "Christianly" about it. That way, on an issue

by issue, example by example, case by case basis we will together seek to construct a Christian mind, perspective, and outlook on the challenging and unprecedented moral and spiritual questions of the day.

In recent weeks how often I have wished we were already on the air so that we could deal with issues in the news like human cloning and genetic engineering as well as one judge having forbidden a divorced parent to teach his children his faith and another judge having demanded that homosexual couples be allowed to adopt children. Such new and critical issues will continue to challenge our beliefs and threaten our families in the months and years ahead. "For Faith & Family" promises to tackle these issues from a biblical perspective head on, no matter how controversial, and to do so without compromise.

The Bible itself tells us that "the whole creation groaneth and travaileth in pain together until now" waiting for "the redemption" (Rom. 8:22-23). Everything and everyone has been warped and distorted and cursed by sin and the fall. Nothing in this world is as God intended it to be, except for one thing—the Bible. God's Holy Word is the only tangible thing in the entire world that is exactly as God intended it to be and is utterly uncorrupted by sin.

That is why James describes the Word of God as being like a divine "mirror," the only place where we can see the "true" truth, undistorted and clear, about ourselves as well as the world:

Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does. (Jas. 1:23-25, NIV)

"For Faith & Family" will seek, with God's help, to hold up that perfect "mirror" of God's Word and help each of us to see what needs to be seen, and then changed and adjusted in accordance with His Word. Then we will truly be equipped to be the salt and the light Jesus commanded us to be (Matt. 5:13-16).

I hope and pray you will listen and call us with your questions and comments at 1-888-FAITH-56. Thanks for listening. God bless you, your family, and God bless America. ■

Human nature, untouched by God's grace, seeks out pleasure and self-glorification. We strain at the yoke and struggle at the harness, yearning to direct our own destiny. Yet it is all in vain. There is One far greater, One only who will have His way, His sovereignty revealed in Scripture and reflected in history. "My purpose will stand, and I will do all that I please," says the Lord God (Isa. 46:10b).

How can you know this One who has provided a way of reconciliation?

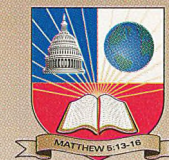
Cease your struggles and admit you are a sinner, realizing your works are nothing apart from God (Isa. 64:6; Rom. 3:23).

Come to God seeking a relationship by trusting in His Son (Rom. 10:13).

Be assured that once you have acknowledged your disobedience to and before God, which is common to all, He will forgive your sins and restore your relationship with Him (John 3:16).

Share your decision to accept Christ. Rejoice in your new life. Hoist His standard of morality as your solitary guide and rule.

—ed.



THE ETHICS & RELIGIOUS LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION
901 COMMERCE, #550 ■ NASHVILLE, TN 37203-3696
(615) 244-2495 ■ FAX: (615) 242-0065

Light, a Christian ethics, public policy and religious liberty publication for pastors, teachers, state and national denominational workers, and others interested in applied Christianity, is published six times a year by the Ethics & Religious Liberty Commission. *Light* is sent free to those who request it. Voluntary subscriptions, for those who wish to help defray costs of printing and mailing and to help underwrite a growing mailing list, are \$10 annually. Checks should be made payable to *Light*. Canceled checks serve as tax-deductible receipts. Permission to quote material from *Light* is granted; please cite our name and address when doing so.

©1997 Ethics & Religious Liberty Commission of the Southern Baptist Convention
Richard D. Land, President ■ Dwayne Hastings, Editor (kdhostings@erlc.com)

Live and in Person in your Home



Your friends at the Ethics & Religious Liberty Commission will be coming to your home within a few weeks. The ERLC's exciting new radio program, "For Faith & Family," debuts on over 100 radio stations across the U.S. and on the Internet Feb. 16.

And ERLC President Richard Land hopes you will tune in to every episode of the half-hour, informative, call-in radio program airing live at 11:30 a.m. (CST) weekdays. "We hope and pray that "For Faith & Family" will help listeners develop a Christian worldview which will enable them to fully understand and address the critical social, moral and public policy issues facing our nation," Land said.

Land, along with special guests, will discuss social and ethical issues of utmost and timely concern to Christians—abortion, gambling, racism, pornography, and substance abuse, among others. Some listeners will have the opportunity to take part in the discussion both by calling the program directly, and by interactive communication via electronic mail to Land in the studio.

"The miracle of technology—real-time broadcasting on the Internet—will enable us to reach the widest audience possible, particularly an audience not typically Christian," Land said. "Since 'For Faith & Family' is still, ultimately, an outreach ministry, this is a tremendous opportunity for evangelism and for communicating Christian values to a larger audience."

In the near future listeners can visit the "For Faith & Family" site at www.fff.com to hear the program live on AudioNet or even listen to archived programs on-site. For a complete listing of stations in your area carrying the program, contact the ERLC at (615) 244-2495. ■

LIVE BROADCASTS

Weekdays: 11:30 a.m. CST

Phoenix, AZ	KPXQ-AM
Ft. Wayne, IN	WFCV-AM
Kansas City, MO	KCCV-AM
St. Louis, MO	KSIV-AM
Red Lion, PA	WTHM-AM
Nashville, TN	WNQM-AM
Dallas, TX	KWRD-FM
National	LightSource

TAPE DELAYED BROADCASTS

Weekdays: Contact station in your area for exact time.

Atlanta, GA	WFTD-AM
Louisville, KY	WFIA-AM
New Orleans, LA	WBSN-FM
Raleigh, NC	WRDT-AM
Oklahoma City, OK	KQCV-AM
Memphis, TN	WCRV-AM
Houston, TX	KKHT-FM
Lynchburg, VA	WRVL-FM

TAPE DELAYED BROADCASTS

Weekdays: 9:00 p.m. CST

Carrollton, AL	WALN-FM
Selma, AL	WAQU-FM
Sheffield, AL	WAKD-FM
Fort Smith, AR	KAOW-FM
Jonesboro, AR	KAOB-FM
Pine Bluff, AR	KANX-FM
Mt. Vernon, IL	WAPD-FM
Terre Haute, IN	WAPC-FM
Independence, KS	KARF-FM
Ottawa, KS	KRBW-FM
Topeka, KS	KBUZ-FM
Wichita, KS	KCPN-FM
Campbellsville, KY	WAPD-FM
Alexandria, LA	KAPM-FM
Lafayette, LA	KSIY-FM
Ruston, LA	KAPI-FM
Cleveland, MS	WDFX-FM
Forest, MS	WQST-FM
Hattiesburg, MS	WAIL-FM
Saucier, MS	WAOY-FM
Tupelo, MS	WAFR-FM
Kennett, MO	KAUF-FM
Springfield, MO	KAKU-FM
Clovis, NM	KAQF-FM
New Bern, NC	WAAE-FM
Jackson, TN	WAMP-FM
Amarillo, TX	KAVW-FM

These stations have access to "For Faith & Family" weekdays: 9:00 p.m. CST. Contact the station to determine availability in your area.

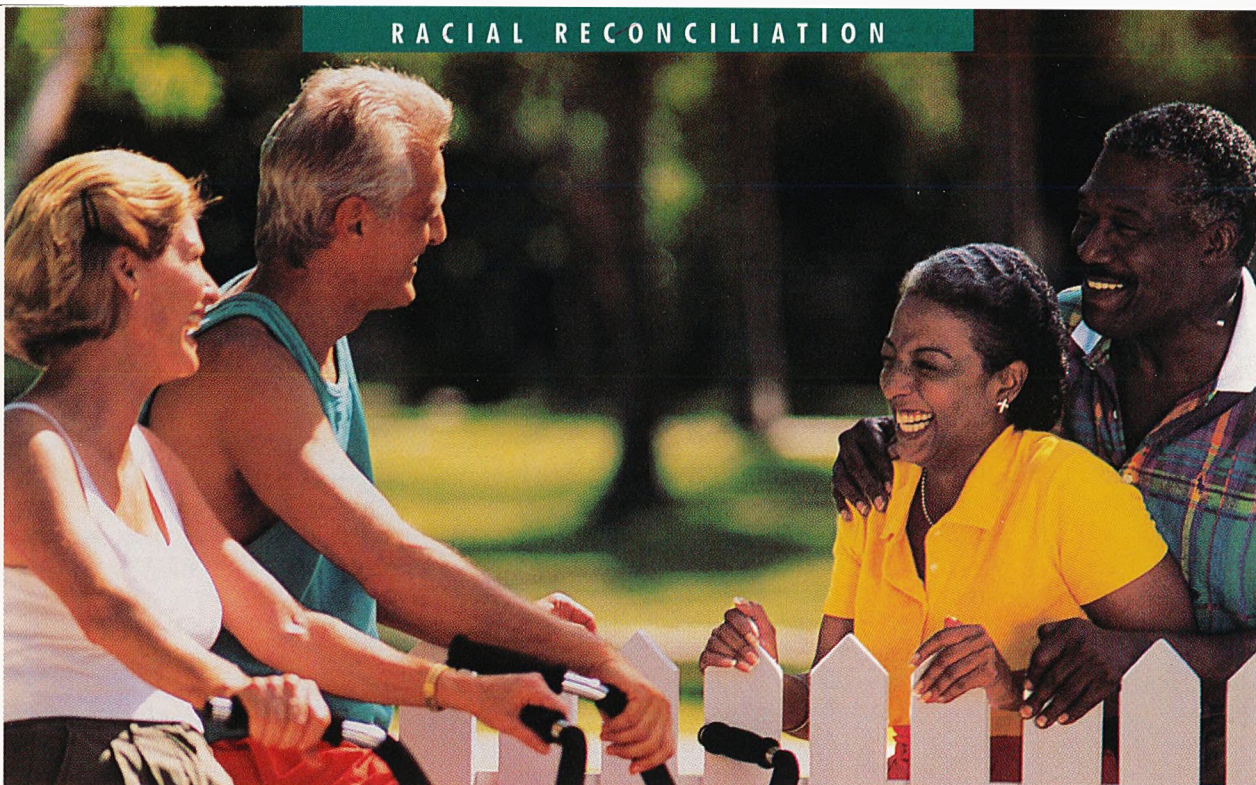
Quincy, CA	KNLF-FM
Griffin, GA	WMVV-FM
Central City, KY	WMTA-AM
Birch Tree, MO	KBMV-AM
Mountain Grove, MO	KELE-AM
Piedmont, MO	KPWB-AM
Farmington, NM	KPCL-FM
W. Carrollton, OH	WQRP-FM
Okmulgee, OK	KOKL-AM
Alcoa, TN	WBCR-AM
Columbia, TN	WMRB-AM
Three Hills, AB (Canada)	PBC-FM

Contact the ERLC for the call letters of stations in any of the areas below which have access to "For Faith & Family" weekdays: 9:00 p.m. CST (partial list*).

Enterprise, AL	Pocahontas, AR
Troy, AL	Prescott, AR
Fredonia, AZ	Warren, AR
Mesa, AZ	Trinidad, CO
Winslow, AZ	Americus, GA
Arkadelphia, AR	Cordele, GA
Bentonville, AR	Cuthbert, GA
Blytheville, AR	Dublin, GA
Clarksville, AR	Waycross, GA
Crossett, AR	Effingham, IL
El Dorado, AR	Flora, IL
Fayetteville, AR	Kankakee, IL
Forrest City, AR	Pana, IL
Piggou, AR	Salem, IL

"Racial bigotry is woven into the very warp and woof of our society because it is a part of fallen human nature. We don't have segregated lunchrooms, segregated water fountains, and segregated buses like we did in the 1950s and early 1960s, but we still have problems of the heart. The salt of the law can change actions but it is only the light of the Gospel that can change attitudes; the salt of the law can change behaviors, but it is only the light of the Gospel that can change beliefs; the salt of the law can change habits, but it is only the light of the Gospel that can change hearts."

Richard Land,
ERLC President ■
March 1997 ■ ERLC
Annual Seminar ■
Louisville, KY



The Fences that Divide Us

BY DWAYNE HASTINGS

Depending on which side of the fence you are standing, the ugly specter of racism has been nearly put to death by years of legislative and judicial assault coupled with an enlightened populace, or it remains lurking about undeterred by well-meaning attempts to get at its roots.

A *USA Today* (6/11/97) poll asked blacks and whites if black Americans were treated less fairly than whites in several common venues. Of the blacks polled, 45 percent said there was not equitable treatment in the workplace; only 14 percent of whites said blacks were not treated fairly on the job. Regarding shopping, 19 percent of whites indicated blacks were treated less fairly; 46 percent of the black Americans polled said their race was not treated fairly in stores downtown or at the mall.

In every case—on public transportation, in restaurants, and by the police—white respondents suggested blacks were treated more fairly than blacks said they actually were.

It is no surprise then that the same poll found 66 percent of whites calling for the elimination, reduction, or freezing of affirmative action programs, while 88 percent of the blacks polled said the programs should be maintained "as is" or increased.

Although overt racist behavior is less common than it once was, subtle racism remains imbedded in the white psyche.

While the tenor of race relations in isolated areas and on the surface generally may have improved over the past 40 years, the United States is on a downhill road to a racial crisis. Black Americans express serious frustration with the fences that remain in place blocking people of color from gaining an equal footing, and white Americans do not understand the formidable fences that divide us by skin color.

Not unlike those electric invisible fences that cause your neighbor's dog to yelp and flee backwards when he draws too close to its unseen blockade, minorities in America in 1998 are still feeling the

effects of lingering, submerged racist attitudes within the country's white population.

Racism is alive and well, agrees Derric Morrison, the African-American pastor of Mt. Sinai Baptist Church in Tupelo, Miss. "It is no longer what we were once accustomed—the derogative racial remarks that were spit in people's faces. Now it is hidden with varying agendas among different groups."

Most acts of everyday racism are "unconscious, unintentional, and not malicious," writes Garlinda Burton in her ground-breaking work, *Never Say Nigger Again!* We all have racist overtones in our bones, "just as it is cloistered in the walls of churches, nailed into the beams of corporate America, tucked between the pages of academic texts, and written in invisible ink just above the bottom line of municipal, county, state, and federal budgets," she writes.

It is an American legacy, Burton insists.

This is not, for the most, the racist behavior predicated on the belief that whites are superior to other races. Modern racism, according to George Yancey, professor of sociology at the University of Wisconsin at Whitewater, does not assert white superiority; in fact, it claims racial discrimination is a thing of the past. Modern racism in contemporary America says skin color is no longer an impediment to economic or social advancement and that "racial minorities can compete in the marketplace as well as whites," Yancey writes in *Beyond Black and White: Reflections on Racial Reconciliation* (available from the ERLC; see p.14).

From this reasoning, it follows that any remedies that aid people of color are unnecessary and, in fact, unfair. Modern racism prompts resentment against racial and ethnic minorities because these groups are achieving advantages as a "special interest group." Modern racists may well respect people of color as individuals but are distrustful of minorities as a group, Yancey notes.

And citing wage and employment statistics that reveal black



"Racism is more subtle than it was 30 years ago," asserts Raymond Winbush, director of the Race Relations Institute at Fisk University in Nashville, Tenn. "You don't see 'colored' and 'white' signs on water fountains, but you do have the Texaco tapes of corporate America." The purging of hidden racism must be an intentional process, he insists, citing Jesus's example in John 4 with the woman at the well as proof that Jesus did not tolerate racism.

Americans have failed to improve their economic position relative to white Americans in the past 40 years, Yancey says the modern racist perception does not match reality.

In some ways the state of race relations is worse than it was 30 years ago, Raymond Winbush suggests, noting reports of hate crimes against people of color on the upswing. Winbush is director of the Race Relations Institute housed at historic Fisk University in Nashville, Tenn.

Winbush said if he had to grade race relations in the U.S., he'd give it a D plus or C minus, at best. "Racism is more subtle than it was 30 years ago. You don't see 'colored' and 'white' signs on water fountains, but you do have the Texaco tapes of corporate America."

"The discrimination of our history did not go away just because we passed Civil Rights laws," Yancey writes. "Rather, it seems plausible that racism has been institutionalized into our society in mechanisms that are not inherently racist but that operate in such a way as to maintain the advantage that whites have over racial minorities." This "institutional discrimination" goes beyond personal prejudices, operating in subtle ways to help maintain society's status quo, he says.

"The more subtle forms of racism, what I call hidden racism, in our culture remain intact," Winbush says. "So even though [golfer] Tiger Woods wins The Masters, he can still within a day or two be called by [golfer] Fuzzy Zoeller a racist name. And Tiger Woods still cannot play golf at 25 major country clubs in this country because they don't allow blacks.

"It's almost as if racism is sewn into the fabric of America. You've either got to take the stitches out (which means there is going to be a period that this society is discombobulated by racism, like we saw in the 60s), or you're going to keep things just the way they are in society," Winbush predicts.

The purging of this hidden racism must be an intentional process, Winbush insists, saying a good start is to begin talking to people of different races than our own. "One of the greatest examples of anti-racist behavior is found in the 4th chapter of the book of John when Jesus is with the woman

at the well," he continues.

Noting it was unlawful for a Jew to associate with a non-Jew, Winbush says Jesus' behavior informs us that color lines are unscriptural. "The diffusion of racism is the example that Christ gave us. He did not tolerate racism. He truly didn't," Winbush explains. "He said some things that I'm sure the Pharisees and Sadducees didn't like." Jesus was not afraid to take risks and He was intentional in his behavior, Winbush says. "Christ could have sat at the well and gotten his own water. Yet He wanted to do something to show her that He was not prejudiced against the

Samaritans."

While Christ is a model for tearing down walls between racial and ethnic groups, Winbush says the church in America is not following His example: "Amazingly, some Christians are not only not tearing down walls, they seem to be picking up bricks and building the walls back up."

Racism is a sin, Winbush insists. "It kills people; it saps life from people." The church, he adds, holds the key to diffusing racism in society.

Racism is not a skin problem, it is a sin problem, agrees Tony Evans. "That's actually good news, because that means

See *FENCES*, p.6

On Dec. 1, 1955, Rosa Parks changed the course of history when she refused to give up her seat to a white passenger on a bus in Montgomery, Alabama. This simple yet daring act of courage launched the 381-day boycott of the Montgomery bus system by African-American residents, giving birth to the Civil Rights movement.

Dear Mrs. Parks is a collection of letters between Rosa Parks and children over the last 40 years in which she challenges young people to embrace their role as a force for positive change in society. Following is an excerpt:

Dear Mrs. Parks,

I pray every night before I go to sleep. Did you pray when you were a girl and when you were growing up?

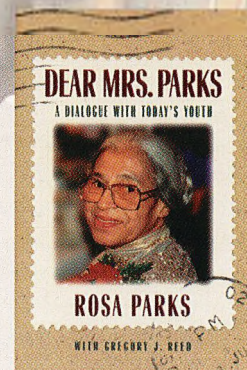
**SAMANTHA
SOUTHFIELD, MICH.**

Prayer has always been a part of my life. Even as a little girl, when I did not really understand what praying was all about, I still bowed my head and listened as my grandfather led the family in prayer. I can hear him now as he "talked to God." He would pray for strength, healing, patience, and our everyday needs. He would thank God for all of His blessings. I learned that everyone could talk to God like that.

My mother prayed over me every night. She would ask the Lord to protect me and guide me. As she prayed, I felt safe and secure. I really felt as if no harm could come to me. After my mother finished praying, I began to pray, as well. By listening to my grandfather and my mother, I knew how to talk to God.

During the Civil Rights movement, prayer was important. In fact, churches were the only places where African-Americans could gather legally and feel safe. Our churches were our lifelines, not only for strength but for accurate news, as well. Throughout the Montgomery Bus Boycott, we began our meetings with prayer. Before we took part in a march or a sit-in demonstration, we prayed. Prayer gave us power. Prayer brought the presence of God closer to us, and united us as a group under one God.

To order this book, complete the order form on p. 16, specifying product code BKDEA (\$10.99).



A checklist to expose hidden, lingering racist attitudes for white Americans:

- ☐ Do you become uncomfortable, at least — and suspicious, at most — when you see several African-American co-workers lunching together or standing in the hall together talking? Have you ever jokingly accused them of “plotting”?
- ☐ Do you talk about how many black friends you have or your “really sweet” black housekeeper when you meet a new black person?
- ☐ Do you get defensive when a black person in your office criticizes the work environment you happen to like as “racist”? Is it tough to shake the feeling that accusations of racism are largely a result of black people’s “oversensitivity”?
- ☐ Do you praise black women with lighter skin or straight hair (like former Miss America Vanessa Williams or legendary beauty Lena Horne) as naturally more attractive than darker-skinned blacks or those with Afros or dreadlocks? Do you assume that African-Americans who speak without “an accent” (a matter of jingoistic opinion; everyone has an accent) are more intelligent?
- ☐ Do you regularly describe predominantly African-American or Latino neighborhoods in your city as “bad” and “dangerous”?
- ☐ Do you constantly talk about “qualifications” when discussing affirmative action or hiring an African-American candidate, but not mention the word when talking about white applicants and co-workers? Do you assume that a white person who is hired or interviewed for a job is qualified, but that African-Americans are there mainly because of affirmative action policies?
- ☐ Do you believe that affirmative action policies at your company go too far because there are “too many blacks”?
- ☐ Do you talk about blacks you deem as qualified — maybe those having credentials, degrees, and goals similar to your own — as “outstanding,” “exceptional,” “articulate,” as if an educated, articulate African-American is the exception rather than the rule?
- ☐ Do you let white friends and colleagues make racist remarks to your face without confronting them?

Excerpted from: *Never Say Nigger Again!*, M. Garlinda Burton (Nashville: James C. Winston Publishing Company, 1995)



Fences — from p.5

the problem can fixed. As long as we make racism a problem of skin, it will never be fixed,” Evans writes in *What a Way to Live! Running All of Life by the Kingdom Agenda* (Word Publishing, 1997). When we consider racism a “skin problem,” it confounds us how “three hundred years of slavery and court decisions and marches and the federal government” still haven’t fixed the problem, he explains.

“But once you admit that racism is a sin problem, you are obligated as a believer to deal with it right away,” Evans continues. “As long as the issue of race is social and not spiritual, it will never be dealt with in any ultimate sense.”

The roots of modern racism are no different than the yesteryear’s “Bull Connor” racism, explains Morrison. “We fail to realize all of this is about our adversary, the devil. The Bible points out it’s not a struggle of flesh and blood but against principalities and powers of darkness.” Until believers acknowledge the spiritual roots of racism, that racial tension is a tool of Satan to keep people divided, Morrison says, “We will forever remain defeated.”

It is ironic that Christians have failed in this critical area, says Laurie Lawson, a professor of social work at Mississippi College in Clinton, Miss., noting it’s “not just white, black, green, or orange, it’s everybody. The church is the place where we are supposed to accept everybody because Jesus loves everybody.”

“Reconciliation is what God’s children ought to be about,” Morrison continues. Salvation is man reconciled to God and it should prompt reconciliation within humankind as

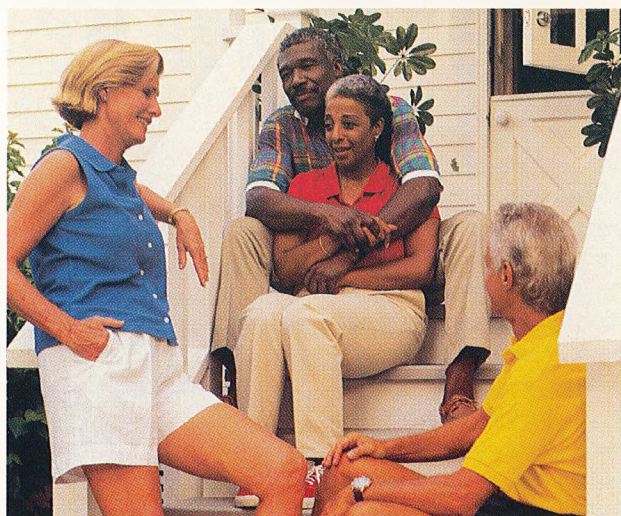
“The church is the place where we are supposed to accept everybody because Jesus loves everybody,” says professor of social work Laurie Lawson, adding that race-based fear is rooted in ignorance. “Where there is lack of knowledge [about one another’s race] there are a lot of assumptions made...”

we are then truly brothers and sisters, he says.

“We don’t know each other, and you’re always afraid of the unknown,” Lawson says in trying to forge an understanding of the race-based fears that divide us. “It’s what people have told you or told me about a certain person, about their characteristics. There is a lot of fear. It’s ignorance; it’s lack of knowledge — an unwillingness to get to know each other. And it’s the fear of the unknown, you don’t

Americans must be cognizant of cultural differences which will not be bridged but should be respected when crossing color lines, Frost says.

“We have to co-labor,” he says. “Too often African-Americans have been the recipients of ministry and not co-laborers in ministry. If the black community is only seen as just a mission field, that is not going to work, but if it is seen as an opportunity for those outside the black community to work with the



Overcoming racial prejudice must be an intentional process, with people of different races setting aside preconceived ideas about what the other’s race is like and getting to know each other personally.

know me and I don’t know you. Where there is lack of knowledge there are a lot of assumptions made, and we build on these assumptions. It’s been done for hundreds of years.”

Whites must begin “checking” one another on their subtle racist comments and behavior, Winbush suggests. Gary Frost, pastor of Rising Star Baptist Church in Youngstown, Ohio, and a past second vice president of the SBC, says whites must “intentionally reach out across the racial lines and establish friendships.”

black community to co-labor in fulfilling the Great Commission, that’s where the strength is.”

Frost said “co-laboring” provides a fertile ground for reconciliation. “You can’t reconcile sitting around dialoguing, talking about it. Reconciliation happens while you are performing a common assignment.”

The only hope for the destruction of racial and ethnic fences rests in the church, Tony Evans echoes. “We may be of different colors, but we’ve been washed in the same red blood of the Lamb.” ■

Touching the Untouchables:

HEAVEN'S HOPE FOR THE HOMOSEXUAL

BY DWAYNE HASTINGS



When you talk to Michael Johnston, you get the impression his former lifestyle was no more wicked than your own. And that's just the point this former homosexual is trying to get across to anyone who will listen.

"There is a thinking among Christians that homosexuals are beyond redemption, that they can't be saved," Johnston says, noting that is not a biblical position. "We must understand as Christians first of all that there is no sin greater than the sin in our own hearts, that we all have depraved hearts.

"Our ministry to the homosexual can come only after we recognize the depravity of our hearts, realize that we have no higher standing in God's eyes than anyone else save for the fact that we ourselves have accepted Christ," continues Johnston, who was in the homosexual lifestyle for 11 years.

"Our churches have become so duped into humanistic psychology that we are convinced that homosexuality is not a sin but a condition, and the only people that are qualified to deal with this so-called condition are those who have been trained in psychotherapy."

That's not true, Johnston adds quickly. "We have to understand that homosexuality, like heterosexual immorality and a whole laundry list of other sins, is just that—it's sin, a spiritual issue."

The efforts of those within the church to reach out to homosexuals with the life-changing power of the Gospel is hampered when the sin of homosexuality is placed into a box separate from all other "life-dominating" sins, Johnston explains.

"You don't deal with it by

going back in your childhood or rehashing things that have happened to you. You deal with it the same way you deal with other sin in the human heart. The Bible is very clear on the way we do that."

Johnston says as Christians reach out to these men and women, they must do so under the realization that they don't have a condition: "They have a sin problem, and we need to minister to them. They need to come to repentance; we must disciple as we do every other person that comes into the church."

The danger is that when these men and women come into the church, laity and staff will fumble the opportunity to share God's love and grace with them, he suggests. "The layperson will say, 'I don't know anything about homosexuality, I can't help.' The pastor shuffles them off to some group outside of the church or to some counselor somewhere who is going to waste their time and possibly their money talking for years about their childhood," Johnston continues.

"The problem is not what is happening in our lives; the problem is the way we respond to it," he reports, reflecting on his own pilgrimage.

"The issue of coming out of homosexuality, or drug abuse, is not to delve deeper into myself, to look back into my past—this is contradictory to what God has instructed us to do regardless of what sin we are dealing with, which is to get our eyes off of ourselves, get our eyes off our situation, and get our eyes focused back on Christ.

"I knew in His mind what I was doing was sin; the problem for me was I that wasn't willing to give up what I thought I had for a God I could not see," recalls Johnston, now a mem-

ber of Liberty Baptist Church in Hampton, Va.

"The world was telling me what I was doing was okay. The world was telling me that if that was the way I felt, then that's how I was. What I needed to hear from the church is what the Word of God preaches. That it was sin," Johnston insists. "Did I like hearing that? No. Did it make me feel good about myself? No. Did it make me feel comfortable? No. What it did was provide the seed that the Holy Spirit used to convict my heart and draw me to repentance," he admits.

"That's what homosexuals need to hear. They don't need to hear hatred; they don't need to hear condemnation from a self-righteousness Christian; but they do need to hear clearly and plainly what God has said about this issue of homosexuality, because it is only in hearing the truth that they will be set free."

Christ is not a way out of homosexuality; He is not a means to an end, He is the end. You don't accept Christ so you can deal with your alcoholism or with your sexual immorality; you come to Christ because you want Christ to be your life, Johnston explains.

As Christians we must be careful not to offer Christ as an answer to other's problems; we offer Christ as the reason to live. And there is a big difference, he adds.

What, then, is the church on the cusp of the 21st Century to do in the face of an apparent growing homosexual influence in the culture?

"Our primary purpose has never changed," Johnston says. "It is to tirelessly proclaim the Gospel of Jesus Christ. That is the only hope any human being has. As we see God's judgment falling on this world, first we

must cry out, 'God have mercy on us,' and we must call people to repentance and to the cross.

"God is a loving God, He is a compassionate God; He is a patient God, but there is a point to which He will say no more."

Johnston says the church must shed its fear of offending people and confront homosexuality as sin in the public square.

"As we look at the wickedness of the world, we've got to remember if we are going to preach Christ and preach what He preached, the world is not going to like us," Johnston states, calling for the end to the church's "popularity games."

"The problem is not our parents, the problem is not our environment, the problem is me. That's great news," Johnston stresses. "That's the wonderful freeing news of the Gospel that I can come before the cross at that point and say, 'God, I am the problem; I am a sinner.' That's good news because God is in the business of redeeming us and changing us through the process of sanctification.

"Regardless of what sin issue we are dealing with, one day we will stand before a holy God and be fully accountable for everything we say, everything we think, and everything we do," Johnston says, noting at that moment there will no one to blame but ourselves. ■

Michael Johnston is president of Kerusso Ministries, a ministry to those struggling with homosexual desires, and former chairman of Alaskans Opposed to Pro-homosexual Policies, a political action committee. He is also the host and producer of "Truth Under Fire," a weekly radio broadcast which monitors the homosexual movement in America. Johnston will be a featured speaker at the ERLC's annual seminar, "The Family and Human Sexuality: Reaffirming God's Design," March 2-4 (see pp.8-9).

When Micheal Johnston was delivered from the homosexual lifestyle in 1988, some of its vestiges remained in his life. He is HIV-positive.

While the viral load of the disease is undetectable at this time, his behavior earned him a death sentence that can't be shaken. Yet in true Pauline fashion, Johnston gives thanks to God for the disease that so far lies dormant in his body.

"When I look at AIDS in my life at this point, I see it as evidence of God's grace in my life. As a Christian who loves God and who is much more aware of what He has done for me, I realize there is nothing more important in my life than my relationship with Christ. If AIDS is what it took for God to get my attention and draw me into a place where I could grow into a deeper relationship with Him than I say it is worth it. I thank the Lord for it."

Charleston, C

*The gentle tolling
of church bells,
magnificent 18th
century homes, public
buildings that have been
in daily use for centuries,
spectacular gardens, and
a people noted for their
warmth and hospitality
are all a part of
Charleston's charm.*



South Carolina

THE SETTING

The annual seminar of the Southern Baptist Convention's Ethics & Religious Liberty Commission will be held in Charleston, S.C., March 2-4, 1998.

Often called the Holy City, Charleston's skyline is punctuated with graceful spires of the area's many lovely historic churches. A melting pot of cultures, languages, and nationalities, Charleston's earliest citizens came for economic opportunity, political and religious freedom, or to provide the necessary labor for agriculture and construction through slave trade. The sheer number of Africans brought through the port of Charleston



make it the "Ellis Island" of today's African-American population.

Charleston has been the scene of numerous and varied historic "firsts." The first decisive American victory during the Revolution occurred at the Battle of Fort Sullivan. The first regularly scheduled passenger train service in America was established there in 1830. The initial shots of the Civil War were fired on Union troops stationed at Fort Sumter in Charleston Harbor. History is literally around every corner, providing a focal point for a visit to this intriguing city.

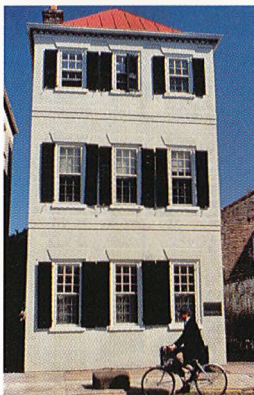
Seminar participants will enjoy day sessions at the historic Francis Marion Hotel and evening sessions at the Citadel Square Baptist Church. With free time on Tuesday afternoon, guests can visit



local shops featuring antiques, apparel, art, and specialty items, or take advantage of these scheduled tours:

- **Historic First Baptist Church** - Founded in 1682, First Baptist is the oldest Baptist church in the South. The ERLC's Dr. Richard Land will conduct a tour to the beautiful facility at 2:00 p.m. on Tuesday.

- **Fort Sumter** - Confederate forces fired the first shot of the Civil War at the Union-occupied Fort Sumter on April 12, 1861. After a bombardment of 34 hours, Major Anderson surrendered, and the Confederate forces occupied the fort. Fort Sumter became a symbol of Southern resistance. By Feb. 17, 1865, when Confederates evacuated the facility, it was little more than a heap of rubble. A tour of Fort Sumter (above at left) is offered from 2:30-4:30 p.m. on Tuesday (additional cost).



THE SEMINAR

There is no disputing that the traditional notions of human sexuality and the family—rooted and revealed in Scripture—are being both twisted and stretched far from their scriptural foundation and revelation in our day. These cultural attacks and perversions present pastors and other church leaders with dramatic opportu-

nities to minister to persons in peril. In an attempt to aid church leaders in these days of confusion, heartache, and hazard, the Ethics & Religious Liberty Commission offers their 1998 annual seminar: **The Family & Human Sexuality: Reaffirming God's Design.**

Some featured speakers include:

Joe S. McIlhenny, M.D. - *What You Don't Know Can Kill You: Reaffirming God's Design for Sexual Health* ■ Dr. Wade Horn - *Biblical Manhood: Reaffirming God's Design for Husbands and Fathers* ■ Dr. Dorothy Patterson - *Biblical Womanhood: Reaffirming God's Design for Wives and Mothers* ■ Mike & Harriet McManus - *Till Death Do Us Part: Reaffirming God's Design for Marriage* ■ Dr. Ed Young - *Pure Sex: Reaffirming God's Design for Husband and Wife* ■ Rick Stanley - *The Bible, Sex, and Rock 'n' Roll* ■ Michael Johnston - *Hope and Homosexuality: Reaffirming God's Design for Human Sexuality* ■ Judith Reisman - *Uncovering the Roots of Pornography: Reaffirming God's Design for Sexual Purity* ■ Linda Keener - *Ministering to Abortion's Other Victim: Reaffirming God's Design for Abundant Life*

THE FAMILY & HUMAN SEXUALITY

REAFFIRMING GOD'S DESIGN

A seminar sponsored by the Southern Baptist Ethics & Religious Liberty Commission

**March 2-4, 1998
Charleston, SC**

REGISTRATION BEGINS:

10:30 a.m. Monday

REGISTRATION FEES:

\$39.00 registration fee
\$10.00 spouse fee

SEMINAR HOTEL:

Francis Marion Hotel, 387 King St.,
803-722-0600, \$129/night + tax

Additional hotel rooms:

Hampton Inn (2 blocks from the Francis Marion), 345 Meeting St.,
803-723-4000, \$75/night + tax

To register, send your name, phone number, complete address, and name of spouse (if attending) to:

THE ETHICS & RELIGIOUS LIBERTY COMMISSION

901 Commerce St. #550

Nashville, TN 37203

Or call: (615) 244-2495

Or fax to: (615) 242-0065



House Passes Bill Restricting China, Promoting Freedom

BY TOM STRODE

The U.S. House of Representatives, acting only days after Chinese President Jiang Zemin's largely triumphant visit to this country, overwhelmingly approved a series of bills punishing China for human rights violations and promoting freedom in the world's largest communist country.

Among the nine bills passed are measures denying visas for Chinese officials engaged in religious persecution, banning travel to the United States by officials involved in coercive abortion and sterilization, and directing U.S. representatives at the World Bank to oppose below-market subsidies for China.

Rep. Christopher Cox, R-Calif., author of the legislative package, said in a written release afterward the bills declare "one thing very clearly to the peoples of China: We want you to be free from communism."

"In place of the Clinton administration's non-policy toward the People's Republic of China, the Congress has embraced a policy of freedom for the peoples of China and moved beyond the MFN stalemate that has frustrated the development of a coherent approach toward the largest communist nation on earth."

The House votes followed Jiang's Oct. 26 to Nov. 3 visit to the United States, one in which he was met by protesters at several stops but made some policy gains with the White House. After a summit meeting with Jiang Oct. 29, President Clinton, who has promoted a policy of "constructive engagement" with China, announced he would allow American companies to export equipment to Chinese nuclear power plants. In return, China agreed to limit arms exports to and nuclear cooperation with Iran. Clinton also said he would visit

China next year and there would be a presidential hotline established between their offices.

Protests focused on the Beijing government's repression of the Tibetan people, as well as its imprisonment of dissidents in labor camps and its persecution of Christians and other religious adherents. Criticism also was levied for the one-child policy resulting in forced abortions and sterilization and for the execution of prisoners in order to sell their organs for transplant to people in other countries, including the United States.

Jiang's visit followed a debate this summer over the renewal of most-favored-nation trade status for China. It even divided Christians, with some, including the Ethics & Religious Liberty Commission, opposing MFN and others, including evangelist Billy Graham, favoring its continuation. The effort to block MFN failed in the House by a 259-173 vote.

In the midst of the House's action on the last nine bills, the Senate passed a measure from the package, which totals 11 bills, adopted earlier by the House. It requires an annual report by the CIA and FBI on Chinese espionage in the United States.

In June, the House passed a measure as part of the Foreign Relations Authorization Act calling for Taiwan to be admitted before China to the World Trade Organization.

The nine bills passed by the House between Nov. 5 and 9 were:

- By a 366-54 vote, a measure denying visas for Chinese officials engaged in religious persecution and blocking the use of foreign-aid funds to underwrite the travel of officials of government-sanctioned church organizations, including the China Christian Council. The President may waive the visa restriction if he determines it to be in the national interest.

- In a 415-1 vote, an initiative banning Chinese officials involved in coercive abortion and sterilization from entering or remaining in this country.

- A bill, which passed 419-2, increasing funding for personnel to enforce the ban on the importation of slave-labor products from China.

- By a 416-5 vote, a measure adding six human rights monitors to the U.S. Embassy in Beijing and at least one monitor to each of the five U.S. consulates in China, and calling for the President to block travel in this country by Chinese officials involved in harvesting and selling organs from prisoners.

- An initiative, adopted 401-21, providing funding to enable Radio Free Asia and Voice of America to broadcast 24 hours a day to China.

- By a 354-59 margin, a bill directing U.S. representatives at the World Bank to vote against below-market subsidies for China.

- In a 405-10 vote, a measure authorizing the President to monitor, restrict, seize the assets of and ban companies owned by the Chinese military and operating in the United States.

- A bill, which was adopted 414-8, calling on the Clinton administration to enforce the Gore-McCain Iran-Iraq Arms Non-proliferation Act, which requires the President to sanction any country that transfers "destabilizing numbers and types" of advanced conventional weapons to these nations. Clinton has waived the law.

- By a 301-116 margin, an initiative requiring the Clinton administration to help Taiwan develop and implement a missile defense system.

During Jiang's visit, the outcry against his government culminated in an Oct. 29 demonstration across the street from the White House. More than 1,000 people in Lafayette Park heard from a variety of speakers, from liberal members of Congress like Sen. Paul Wellstone, D-Minn., and Rep. Nancy Pelosi, D-Calif., to labor leader John Sweeney, head of the AFL-CIO, to human rights activists such as actor Richard Gere and Bianca Jagger, to Chinese dissidents such as Harry Wu, to conservatives Gary Bauer and Rep. Frank Wolf, R-Va.

Bauer, president of the Family Research Council, told the crowd he had been doing news interviews for an hour, "and the media is obsessed with the unusual nature of this coalition. But I would rather be in this unusual coalition than the other unusual coalition, the one that brings together American capitalists and Chinese communists... that now includes the man from Hope, Ark., and the butcher of Beijing."

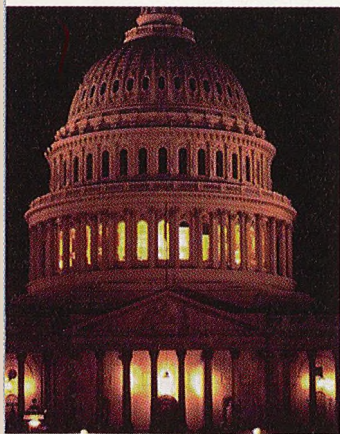
At a closed-door meeting with the leadership and other members of Congress Oct. 30, Jiang gave no ground and provided no satisfaction under sometimes tough questioning, according to *The Washington Times*.

"He denied there was religious persecution, he denied that there was a denial of political [rights] and rights of speech, he denied there was forced abortion, he denied there was international sale of organs from executed prisoners, all of which were raised," said Rep. Richard Gephardt, D-Mo., House minority leader.

Rep. Chris Smith, R-N.J., told *The Times*, "He told big, big lies today."

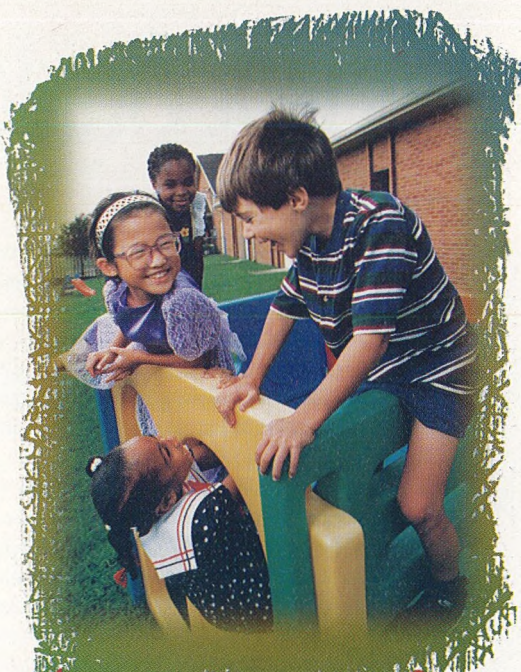
Prior to the summit, Clinton delivered a defense of his administration's "constructive engagement" approach to relations with China. While acknowledging the United States should not ignore Chinese abuses of human rights and religious freedom, the President said a cooperative relationship with the world's most populous country serves America's interests, including those in global peace and trade.

"Isolation of China is unworkable, counterproductive and potentially dangerous," Clinton said. "Military, political and economic measures to do such a thing would find little support among our allies around the world and, more importantly, even among Chinese themselves working for greater liberty." ■



Only days after Chinese President Jiang Zemin's visit to this country, the U.S. House of Representatives overwhelmingly approved a series of bills punishing China for human rights violations and promoting freedom in the world's largest communist country. Among the nine bills passed are measures:

- Denying visas for Chinese officials engaged in religious persecution
- Banning travel to the United States by officials involved in coercive abortion and sterilization
- Directing U.S. representatives at the World Bank to oppose below market subsidies for China



"In the Image of God"

GENESIS 1:27

BY JACK P. KWOK

The uniqueness and unity of humanity originate from the fact that all people are made in the image of God. These truths should govern how people relate to each other.

We should treat people with respect and dignity because they are unique in God's creation.

"Made in the image of God" also establishes the sacredness of humanity. Therefore, all people must be treated with respect and dignity.

People of every race, gen-

der, nationality, region, class, or any other description are unique in all of creation because everyone is created in the image of God. Every human shares a common heritage and humanity with all other humans.

The common heritage of both genders and all races demands a common humanity. Whatever value the image of God means to one race, it applies to all races. Both genders and all races share the uniqueness of humanity because of the unity of humanity (Acts 10:34).

An ethic based upon "Made in the image of God" is absolutely necessary for today. It will work because it comes from the Creator Himself.

Man's sinful nature is the obstacle for this ethic and the cause of injustice in human relations. God's answer is the Gospel of Jesus Christ. The standard of belief and behavior for the new nature is the Bible, which teaches that all people are made in the image of God and are to be treated as such. ■

Jack Kwok is Executive Director of the State Convention of Baptists in Ohio.

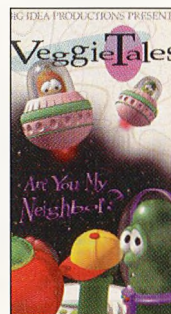
Observe Race Relations Sunday on February 8, 1998.

RECOMMENDED VIEWING

VeggieTales™: Are You My Neighbor?

Billboard Magazine calls VeggieTales™ "the most innovative and imaginative Christian series...." Filled with songs, laughs, and solid biblical values, *Are You My Neighbor?* will delight audiences of all ages. The first episode, "The Story of Flibber-o-loo," brings the parable of the Good Samaritan to life, teaching children that loving your neighbor means helping those in need—even if they don't live next door! Also featured is the hilarious sci-fi spoof, "The Gourds Must be Crazy," which shows kids that "loving your neighbor" means appreciating those who are different, instead of making fun.

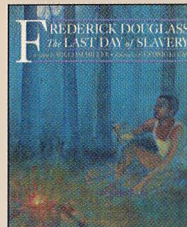
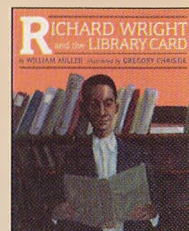
©1995 Big Idea Productions, Inc. Manufactured and distributed by Word, Inc.



RECOMMENDED READING FOR YOUTH:

Richard Wright and the Library Card

This is the true story of a young Richard Wright growing up in the segregated South of the 1920s who wasn't allowed to borrow books from the library because of the color of his skin. Discover how his determination to read and the help of a white co-worker made his dream a reality. William Miller (New York: Lee & Low Books, Inc., 1997)



Frederick Douglass the Last Day of Slavery

This stunning account from the life of the famous writer and activist Frederick Douglass tells how, as a boy, he dreams of the day he and his people will be free, escaping through books.

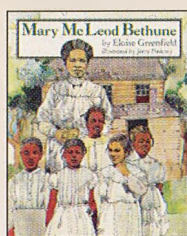
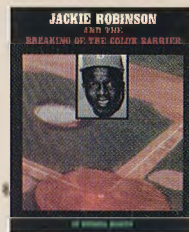
Frederick's surprising response to a brutal overseer bent on "breaking" the young reader is an act of courage that frees his spirit forever.

William Miller (New York: Lee & Low Books, Inc., 1995)

Jackie Robinson and the Breaking of the Color Barrier

As the first black player in major league baseball, Jackie Robinson faced tremendous racial abuse. Disgruntled fans yelled insults, league pitchers threw balls at him attempting to injure him, and his family was threatened. Adopting his mother's "turn the other cheek" philosophy, he showed great courage and integrity, proving to be an outstanding athlete and dispelling prejudices even among his own team members.

Russell Shorto (Brookfield, Connecticut: The Millbrook Press, 1991)



Mary McLeod Bethune

Mary McLeod Bethune worked her whole life to make the world a better place. As a child, she loved to read. As a woman, she loved to teach. An outstanding black educator, she started a school and founded a hospital.

Wherever she saw a need, she searched for a solution. Eloise Greenfield (New York: HarperCollins Publishers, 1977)

Hang a Thousand Trees with Ribbons

Kidnapped and sold as a slave in 1761, Phillis Wheatley—as she comes to be known—is purchased by a wealthy Boston family. Young Nathaniel Wheatley, ten years her senior, takes her under his wing and educates her. When the Wheatleys discover her talent for writing, they are instrumental in getting her book of poetry published, the first by an American black woman. She soon discovers the price of success and struggles to find out how she fits in a white man's world.

Ann Rinaldi (New York: Harcourt Brace & Company, 1996)



When Silence is Not Golden

BY STEVEN L. SNYDER



HOUSE OF PRAYER — In Cambodia, this house church meets and thrives near the village of Tum Natrach. Often sharing Jesus' name is dangerous, but Cambodians continue to grow in character and number.

(BP) PHOTO by Warren Johnson

I write this article not merely because I feel obligated to do so as having worked for more than a decade as an advocate for the countless number of Christians persecuted for their faith. Instead, I write this out of a deep moral conviction that the church in America has committed a grave sin—the sin of silence.

Let me begin by quoting from our Lord nearly 2,000 years ago, "I was sick and in prison and ye visited Me not" (Matt. 25:43). The question was then asked of the Lord: "When saw we Thee in prison?" (v. 44). The resounding reply of Jesus is as much directed at us today as it was to His followers then: "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me (v. 45)."

In my travels I have met with many Christians who are contending and struggling against forces that seek to

destroy their faith. These believers are fighting a spiritual war, which often becomes physical, because of their determination to live their faith. They fight not with guns. They commonly lack political might. In most cases their voices are brutally silenced.

It is the testimony of believers like these whose message has been etched deeply into my heart, more than any speech ever written by the greatest of theologians, more than any sermon ever preached. It is these who have demonstrated to me what dignity and grace is truly all about. I have observed in their lives a dignity that surpasses all the accomplishments of those whom the world deems as heroes of this modern age.

These Christians who have been persecuted for their faith have endured imprisonment, been subjected to brutal beatings, suffered tremendous torture, endured the confiscation of their property, and traveled

through the loss of loved ones.

Nevertheless, there are many "experts" involved in missions who side with the politicians and businessmen who believe that the answer to sparing these Christians additional harm is for us to remain silent. From much of what I have seen, I am convinced that such arguments are self-preserving and less aimed at truly helping those who are daily facing persecution.

As well-intentioned as they may be, those in Christian leadership who limit their vision to the "engagement" policy that is shared by politicians and business leaders may be misguided. The term "engagement" has come to mean, "Let's talk, let's deal." Despite the fact that nothing more is done than talk and little is accomplished but making deals, the "engagement" policy becomes nothing more than maintaining the status quo.

The so called "confrontational" approach shared by many advocates for the persecuted, which believes in a "no action, no rewards" policy, comes under fire by those interested in only maintaining the status quo. A study of history will most certainly prove that platitudes, promises, and the carrot of prosperity will only further increase apathy and futility, ultimately giving way to the deeds of the oppressors.

Meanwhile, it is the believers who are in the middle of the fray, fighting for their faith, while we who can do something, who can speak out, remain silent. When it comes to whether or not we should speak up for persecuted Christians and take action, there is seldom heard any dissenting voice from those who are enduring in the midst of persecution.

The two most common forms of dissent from among the persecuted church are the result of failed policies in the

West. This "dissent" is really better defined "apprehension." The first comes from the influence of western Christians who have persuaded the leaders in persecuted communities that firm U.S. action will mean greater economic hardship for the ones whom such measures are intended to help.

Secondly, there are those among the persecuted Christian community who feel that intervention from the West is a futile effort. This latter reasoning is sadly more often than not a true assessment. They have become disillusioned with a failed U.S. foreign policy as well as on-again-off-again actions taken by the American Christian community.

The persecuted church has witnessed only too often the U.S. government and the American church focusing on single incidents of persecution. In other words, we Americans are only occasionally speaking out against persecution, only to have our voices soon fall silent. This inconsistency decreases the credibility of the American church, lessening its influence, and resulting in renewed persecution.

Moreover, some leaders among the persecuted church are disillusioned with American politicians who only give lip service to the plight of the persecuted. The U.S. Congress can easily pass resolutions that are merely filled with lofty words and empty promises, producing no tangible results. The end result is business as usual, and the severity of persecution continues undaunted.

The only other opposition I have encountered to our speaking up for the persecuted has come from the ranks of those who have much to lose in terms of jeopardizing their business-as-usual attitude in those countries where Christians are routinely being molested. This attitude is

common among secular corporations involved in trade, but is not limited to corporations. Many Christian ministries also share in the sin of money-changing in the temple. They too stand to lose a great deal financially should the status quo be disrupted.

On a positive note, there have been positive results from having taken active measures to curb persecution of Christians. We can look at the positive effects of the public outcry in the U.S. against the persecution of Christians and Jews during the communist reign in the Soviet Union. We have witnessed the destruction of a totalitarian regime in Romania shortly after the U.S. Congress suspended most-favored-nation status. That action was followed by an infusion of boldness in the Christians of a small town in Romania, which in turn spurred the revolution that ended decades of despotism and brutality as a cruel dictatorship crumbled in less than 24 hours.

I witnessed firsthand the release of 29 Christians from prison and hundreds of others acquitted of charges for having witnessed for Christ in Nepal. Their release occurred because some of us cared and dared to speak out.

Imagine for a moment what it must have been like when Moses began speaking out on behalf of the people of Israel who were in bondage in Egypt. God told Moses, "I make you as God to Pharaoh" (Exod. 7:1, NAS). With God-given orders, Moses and Aaron spoke up. Nevertheless, the ruling authority of the day continued to oppress the people of God. Despite the repeated cries from Moses, "Let my people go," Pharaoh refused to change his ways. In fact, we read that after Moses spoke up on behalf of God's people, Pharaoh oppressed the people even more.

The persecuted people themselves came to Moses, saying, "You have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us" (Exod. 5:21, NAS). So, it is not unusual for the persecuted to even complain when God reveals the wickedness of the oppressor. Was what Moses was doing wrong? Should he have remained silent? Certainly not. God's purpose was to use Moses to expose wickedness and oppression, just as God would so desire to use the church today.

In one respect, we too are being called to be "as God" as we speak out on behalf of God's people who are being persecuted today. Once again, God desires to expose the hardness of hearts and the wickedness of the oppressors, holding them accountable to God for their deeds. In the end, the people of Israel were set free, but not until one man obeyed God's call to speak out. Moses broke the silence.

Silence most certainly is not golden. Just as an otherwise unknown king named Lemuel spoke up in his time, his words speak to our generation today, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute" (Prov. 31:8, NIV). ■

Rev. Steven Snyder is the founder and president of International Christian Concern, a human rights organization based in Washington, D.C., that serves as a watchdog and advocate for religious freedom worldwide (www.persecution.org). ©1997 by ICC, Washington, D.C.

"Strong drink is raging" (Prov. 20:1)

BY ROBERT L. MOUNTS

"Wine is a mocker, strong drink is raging" (Prov. 20:1a).

Under the inspiration of God's Holy Spirit the writer of Proverbs chose strong words to address this historical social problem. The very language

personifies wine and strong drink as though they were individuals acting to destroy the dignity and lofty calling of those created to praise and honor God. Under the influence of these pretended friends, men are turned into mockers who malign and make light of things good and true, and sometimes when judgment has left them, they scoff at God Himself. The second personality, strong drink, is depicted as raging as a brawler: violent, loud, and uncontrolled. Inhibitions leave those who drink too much, and they frequently lose control of themselves, often crossing the boundary of civility, leaving heartache and destruction in their wake.

Strong drink robs us of our dignity. Strong drink robs us of our judgment. Strong drink produces disobedience.

The final instruction in Solomon's warning could not be clearer: Those who use wine and other strong drink are "deceived" and are "not wise." Deception may be one of the greatest dangers in life.

To those who struggle, to those ensnared, to those who wrestle with temptation, there is hope. It lies in Christ, who came, suffered, died, and was raised from the dead, that we might have life and that we might have it more abundantly. ■

Robert L. Mounts is director of the Family Life Department at the Florida Baptist Convention.



CHRISTIAN PERSECUTION

World Prayer Calendar

Make 1998 a season of prayer.

Don't let your voice fall silent. Use the World Prayer Calendar to continue to remember the persecuted church around the world. Developed

by The Voice of the Martyrs organization, this monthly full-color calendar features a different country each month and serves as an invaluable daily prayer guide to lift up our persecuted brothers and sisters...all year long!



RLCAL

\$8.00 ea.

(Ask about bulk discounts.)

See order form, p. 16.

**Observe Alcohol & Drug Abuse
Prevention Sunday: Mar. 15, 1998**

Race Relations Sunday: February 8

Bulletin Insert*

An invaluable aid when sharing scriptural insights about race relations. Also suitable as an informational hand-out. Full color/undated. One of a series.



RABUL \$0.06 ea.

1998 Race Relations Poster*

This full-color 11"x17" poster is useful in promoting Race Relations Sunday. Undated. One of a series.

RAPOS \$0.95 ea.

Race Relations Sermon Outline*

Suggested for Race Relations Sunday, this sermon can be used in its entirety or as a resource.

RASER \$0.22 ea.

Southern Baptists and Race Relations*

This new fact sheet from the ERLC reveals the work of Southern Baptists and others in racial reconciliation. The single sheet provides statistics and quotes reflecting the state of race relations.

RAFAC \$0.22 ea.

Children's Coloring Poster and Activities Booklet

The 11"x17" poster includes a line drawing of children of all shapes and sizes in a neighborhood parade. The 8-page booklet, *All Kinds of People* (pictured), contains coloring and activities pages to help children recognize the similarities among people and teach them how to respond to the differences. Both products are wonderful teaching tools for children when promoting racial unity in the church or home.



RACHI (poster) \$0.08 ea.
RAKIN (8 1/2" x 11 booklet) \$0.85 ea.

"The Bible & Race"

This pamphlet by Paul Griffin Jones and Elizabeth King Holmes identifies then clarifies passages from Scripture often misinterpreted and used to support and perpetuate racist attitudes.

RABIB \$0.35 ea.



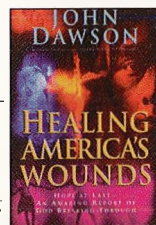
BOOKS

Healing America's Wounds

This book is a must-read for all who pray and labor toward a spiritual awakening to Christ in our nation.

Healing America's Wounds is a compelling, biblical road map toward Christ-centered reconciliation.

BKHEA (280 pages) \$10.45 ea.



More Than Equals

Spencer Perkins and Chris Rice present a model of intentional unity, crossing barriers not just for the sake of racial harmony, but for the furtherance of the Gospel.

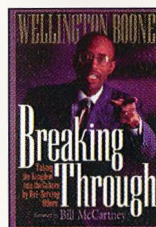
BKMOR (254 pages) \$8.50 \$11.92 ea.



Breaking Through

Wellington Boone challenges Christians to break through to the next level in their faith and "take the Kingdom into the culture by out-serving others."

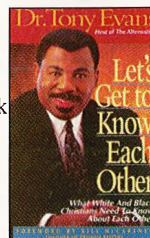
BKBRE (212 pages) \$15.90 ea.



Let's Get to Know Each Other

This book shares what white and black Christians need to know about each other, offering understanding and encouragement to help break the bonds of separation and build a foundation united by Christ's love and saving power for all people.

BKLET (166 pages) \$10.90 ea.



Beyond Black and White

Sociologist George Yancey, with sensitivity and insight, answers the Christian's concerns about where he or she fits into God's plan for peace among the races.

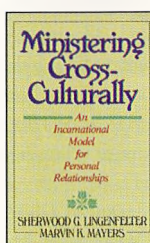
BKBey (173 pages) \$11.55 ea.



Ministering Cross-Culturally

Missionaries and pastors invariably experience tension and conflict when ministering to people from different cultural and social backgrounds. This book draws on Scripture to offer ways to improve relationships between differing cultures.

BKMIN (125 pages) \$7.50 ea.

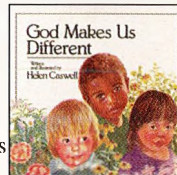


BOOKS FOR CHILDREN

God Makes Us Different

This book shows young readers that although we all have different personalities and physical traits, all of us are beautiful and special in God's eyes.

BKGOD (softcover) \$5.60 ea.



Colors Come from God... Just Like Me!

This story is told by an African-American girl who shares about the many things God created and their beauty in the diversity of colors God gave them.

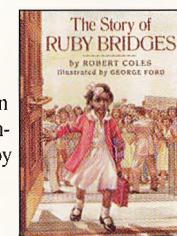
BKCOL (hardcover) \$11.00 ea.



The Story of Ruby Bridges

The first black child to attend an all-white elementary school, Ruby faces angry protesters as she is escorted to and from first grade by federal marshalls. With courage beyond her years, she becomes an important part of history and an example for all Americans.

BKSTO (hardcover) \$13.40 ea.



OTHER RESOURCES

Southern Baptists Face Racial Issues Videotape

A vivid reminder of the racism that existed in the past and a call to action to combat the prejudice that still permeates the SBC. (22 min.)

VTRAC \$9.95 ea.

"Issues & Answers: Human Rights"

A look at what Christians can do individually and as a church to champion human rights in both domestic and international arenas.

IAHUM \$0.17 ea.

"Issues & Answers: Race Relations"

Examining race relations from a biblical perspective and accepting an attitude of change at home, in the church, and in the community.

IARAC \$0.17 ea.

"Critical Issues: Refugees"

Scriptural insights and a look at Christian responsibility as it relates to refugees throughout the world.

CIREF \$0.33 ea.

"Marriage across Barriers of Religion, Race and Culture"

While differences of race, religion and culture aren't the only considerations when choosing a spouse, they should be a matter of prayer before marrying. A look at potential areas of conflict.

HFMAR \$0.17 ea.

"The Bible Speaks on Race"

Examples from Scripture which can be applied to race relations, evidencing the sovereignty of God to all men.

BSRAC \$0.17 ea.

"Racism and the Evangelical Church"

Evangelist Billy Graham defines racial and ethnic hatred as sin and offers Christians insight in the struggle for racial reconciliation.

RARAC \$0.10 ea.

Race Relations Resource Set Includes one of each item on this page indicated by an asterisk (*) RASET \$2.30 ea.

To order, complete form on page 16 and call, fax, or mail as instructed.

Alcohol and Drug Abuse Prevention Sunday: March 15

Bulletin Insert*

Invaluable when sharing scriptural insights about alcohol/drug abuse prevention. Also suitable as an informational hand-out. Full color/undated. One of a series.

ADBUL \$.06 ea.

1998 Alcohol/Drug Abuse Prevention Poster*

This full-color 11"x17" poster complements the insert above to promote Alcohol/Drug Abuse Prevention Sunday. Undated. One of a series.

ADPOS \$.95 ea.

"Abstinence: The Biblical Choice" Sermon Outline*

This exposition of Proverbs 20:1 describes why alcohol and other drugs are so destructive. Including analyses of key words and suggested illustrations that make the sense of the passage clear, the outline can be used in its entirety or as a resource for study or sermon preparation.

ADSER \$.22 ea.

Fact Sheet: Alcohol and Other Drugs*

This new fact sheet offers statistics and startling facts about the abuse of alcohol and other drugs in our culture.

ADFAC \$.22 ea.

Children's Activity Sheet*

Revised every year, this informative and fun activity sheet makes a wonderful educational tool to share with children when emphasizing Alcohol/Drug Abuse Prevention.

ADCHI \$.10 ea.

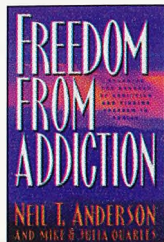
ALCOHOL AND DRUG ABUSE PREVENTION RESOURCE SET

Includes one of each item on this page indicated by an asterisk (*).

ADSET \$2.50



BOOKS



Freedom From Addiction

This book offers hurting people tools to help them grasp the Truth that can set them free from the vicious cycle of addiction.

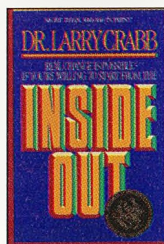
BKFRF (356 pages) \$17.65 ea.

God Is for the Alcoholic

This book is the product of Jerry Dunn's escape at the end of a two-year drunk, when he picked up a Bible in a Texas prison. He knows firsthand that the road up from alcoholism is long and difficult but that it can be followed with God's help and through commitment, patience, and diligence. This revised edition offers sections on understanding alcoholism, ways to help the alcoholic, and ways the alcoholic can help himself.

BKGOD (236 pages)

\$10.45 ea.



Inside Out

In this powerful book, Larry Crabb makes it clear anyone can achieve real change in his/her life. Approaching destructive behaviors as symptoms of underlying spiritual problems, Crabb encourages the reader to accept the reality of life's pains and difficulties so as to direct the reader to a relationship with Jesus Christ as the true source of strength and encouragement. He insists that for the reader to accomplish this healing, he or she must acknowledge destructive behavior as sin.

BKINS (223 pages)

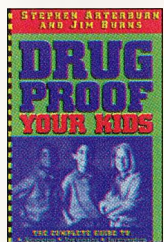
\$10.50 ea.

The Word on Sex, Drugs & Rock 'n' Roll

This is a high-involvement, discussion-oriented, and Bible-centered resource for those working with youth. Packed with action-packed exercises, this study guide directs teens to find answers in God's Word.

BKWOR (186 pages)

\$15.60 ea.



Drugproof Your Kids

Eighty-five percent of all young people say they have experimented with intoxicating substances—a statistic that includes children from strong Christian families. *Drugproof Your Kids* gives practical, biblical steps one can take to head off, or if necessary, work through a drug crisis. Includes a personal study guide and discussion leader's guide. Also offered on video with complete syllabus.

Book: BKDRU (222 pages)

\$9.90 ea.

Video: VTDRU (1/2" VHS, 90 min. (two 45-min. segments))

\$18.60 ea.



PAMPHLETS

"The Bible Speaks on Alcohol"

This pamphlet examines the dangers of alcohol and drunkenness from a biblical perspective.

BSALC \$.17 ea.

"Issues & Answers: Alcohol"

This pamphlet looks at the history of alcohol in our society and defines drinking as a physical and economic issue, offering practical advice in alcohol abuse education and rehabilitation.

IAALC



\$.17 ea.

"Critical Issues: A Case for Abstinence"

What can the church do to encourage abstinence? A look at the negative effects of alcohol abuse and a challenge to churches to address the devastation left in its wake.

CIACA

\$.33 ea.

"Christian Life Style for Youth: Drugs"

This revised and updated piece takes a look at some reasons teenagers experiment with drugs, specific drugs and their effects, Christian principles to apply to drug usage and where young people can go for help. In addition, it includes a section on crack and herbs as drugs.

YODRU

\$.35 ea.



VIDEOS

Bites Like A Snake: Students Speak on Alcohol and Tobacco

Produced by the ERLC, this fast-paced video points out grim facts about alcohol and tobacco and addresses five biblical principles to help students commit to an alcohol- and tobacco-free life style.

VTBIT (1/2" VHS, 20 min.) \$19.95 ea.

Choices: The Chip Cuozzo Story

Chip Cuozzo's family shares accounts of his struggle to find identity and purpose in today's world. This inspirational story offers the discovery of hope we can all find if we make the ultimate choice in life.

VTCHO (1/2" VHS, 35 min.) \$13.50 ea.

Cocaine: The Broken Promise

This video defines the problem and discusses a Christ-centered solution, offering practical ways to help those around you who face this problem.

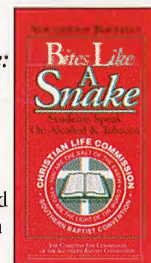
VTcoc (1/2" VHS, 65 min.) \$16.95 ea.

Drugproof Your Kids

This video seminar comes with a complete reproducible syllabus that can be used for parents, kids, teachers, and youth pastors.

See book description at left.

VTDRU (1/2" VHS, 90 min.) \$18.60 ea.



"Issues & Answers: Drug Abuse"

This pamphlet offers startling statistics on drug abuse and addresses prevention and rehabilitation, suggesting practical ways Christians can make a difference.

IADRU \$.17 ea.

"Issues & Answers: Smoking"

A look at the deadly effects of smoking, the American Cancer Society's steps to help smokers quit, and specific actions Christians can take to affect positive legislation.

IASMO

\$.17 ea.



To order, complete form on reverse side and call, fax, or mail as instructed.

COMING TO
A THEATER
NEAR YOU...



The scenes Michael Eisner and others at the Walt Disney Company would rather you wouldn't see are now collected on a new video, *A Just Cause: Why Boycott Disney?* This groundbreaking video presents a compelling case for refusing to support The Disney Company—providing the sordid facts about a company that many of us have trusted for years.

The video features the Ethics & Religious Liberty Commission's Dr. Richard Land, Focus on the Family's Dr. James Dobson, Bellevue Baptist Pastor Dr. Adrian Rogers, and American Family Association's Don Wildmon addressing the new Disney agenda. It includes clips from several of Disney's productions which promote the homosexual agenda and smear the institution of the traditional family. For those who have heard the chorus of concerns about the new direction of The Disney Company and doubted the seriousness of the charges, seeing is believing on this informative video.

Product code: **VTDIS** (approx. 30 min.)

Price: **\$14.95**

See the form below for ordering information.

Call today to register for the ERLC's annual seminar in historic Charleston, S.C!

SEE PAGES 8-9 FOR DETAILS.



THE ETHICS &
RELIGIOUS LIBERTY
COMMISSION

OF THE SOUTHERN BAPTIST CONVENTION

901 Commerce, #550 ■ Nashville, TN 37203-3696

Non-profit
Organization
U.S. POSTAGE PAID
Nashville, Tennessee
Permit No. 518

PRAY FOR THE PERSECUTED CHURCH:

See World Prayer Calendar, p. 13.

ORDER FORM

Mail to: Ethics &
Religious Liberty
Commission, 901
Commerce, #550,
Nashville, TN
37203-3696, call
(615) 244-2495 or
(800) 475-9127, fax
to (615) 242-0065,
or e-mail to our
CompuServe
address (1 line):
eric_orders@
compuserve.com

Please pay in U.S.
funds only. Make
check payable to
the Ethics &
Religious Liberty
Commission.

Ship To: Church name (if applicable) _____ ATTN: _____

Street Address (required for shipping) _____

P.O. Box (for billing only) _____

City _____ State _____ Zip _____

We can bill you or your church. ☐ Bill ☐ Paid Amount: \$ _____ Person placing order: _____ Phone _____

Bill to (if other than above) _____

**U.S. Shipping
& Handling:**
Orders ship
UPS Ground
(requires up to
7 business
days for deliv-
ery) (continen-
tal U.S. only).
See chart
below for
standard rate.
Rush shipping
available on
charge orders.

QTY.	PRODUCT CODE	DESCRIPTION	PRICE EA.	\$ TOTAL
	ALCAL	WORLD PRAYER CALENDAR	0.00	

\$1.00 - \$9.99.....	\$3.20
\$10.00 - \$19.99.....	\$3.50
\$20.00 - \$39.99.....	\$3.75
\$40.00 - \$49.99.....	\$4.50
\$50.00 - \$74.99.....	\$6.50
\$75.00 - \$99.99.....	\$8.50
\$100.00 or more.....	9% of total

Subtotal _____
Shipping _____
Total _____